A PERIODICAL OF ANARCHIST THOUGHT, WORK, AND LITERATURE.

VOL. X. NO. 20. CHICAGO, SUNDAY, MAY 17, 1903. WHOLE NO. 414.

Why Is It Thus?

See yonder poor, o'erlabored wight,
So abject, mean and vile,
Who begs a brother of the earth
To give him leave to toil;
And see his lordly fellow-worm
The poor petition spurn,
Unmindful tho a weeping wife
And helpless offspring mourn.

If I'm yon haughty lordling's slave,
By Nature's law designed,
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty and scorn?
Or why has man the will and power
To make his fellow mourn?

—*Robert Burns.*

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Ideals.

Whether reasonable reformers or rabid revolutionists, every participant in the labor movement has a weakness for his or her ideal of a social order.

These ideals are sure to vary in compass and coloring in accordance with the quality and quantity of light which caused their creation in the mind.

Differ as may ideals, all honest endeavor for the betterment of the conditions of the people by the opposers of established institutions is salutary in its effects. Improved conditions must precede an increase of vigor for human attainments. As a board laid on the sod prevents healthy, rank growth of grass, so does bondage of any sort deter development of the human race.

A little squirming on the part of the bound is preferable to docile passivity; however, the squirmers must be stirred, if possible, to more vigorous action. The casting down and out of "time honored," habitually worshipped idols can only be accomplished by positive measures.

Idolatry (bondage) is the result of delusions of the brain; the investing, by imagination, or something, with a power it does not nor ever can possess.

So far as I have been able to determine, the oldest and most profoundly sacred fetish of man is property. The higher the degrees of civilization (?), the more abject and helpless is he before it.

The ideals of respective branches of expostulators against customary regulations, from the away-back-yonder "safe, sound and flexible currency" distractor, to the Anarchist Communist, Proportional Representative disturbers, Equal Suffragist, Single Taxers, Nationalists, Labor Exchangers, Individualist Anarchists, etc., inclusive,—the ideals of all inquisitors of idols are shaped by the peculiarities of their views regarding the god, Property.

The malcontents, with one exception, insist on a change of either the ornamentation or dress of the adored Beast. Anarchist Commnnists, with sacriligious hands, would strip off its ridiculous trappings, and they contend for the discontinuance of the obeisance to it, and for the non-observance of the multitudinous rites and ceremonies incident to the vitality assumed for it.

In the Anarchist Communist's ideal association, Property is an excommunicated, a deposed, a demonetized and a defunct god—mere inanimate "truck." The habiliments of the carcass are tattered and scattered into unrecognizability. These robes are ecclesiastical orders, political organisms, and commercial organizations. This variegated institutional pantomimic toggery deceives the devotees into a belief of severality of creatures reverenced—or degraded as some of them have been in the past century to the rank of boon companies!

The brutish power, now wielded by this body of men and now by that, which unexceptionally "grinds the faces of the poor," is derived by sinuous processes from Property. It masquerades, sometimes wearing the cloak of one institution, sometimes the dress coat of another, but its material base and backing is always Property. Perceiving that this is so, the Anarchist Communist has no place for the ludicrous or fearful monster (as one's eyes see him) in his ideal society. No contrivance of representation (demagogism), no trick of equalizing opportunities with prices (commercial privilege), no filigrees of Nationalism (public (?) monopolization of industries), nor simplicities of Individualism (possession of private (?) productions) can hide his hopeless (or laughable) hideousness, nor strip him of his stupendous strength for sterilizing the innate faculties of man.

In the ideal of voluntary association (sans property), men are assumed to have discretion, power for thought, germs of judgment and of a legion of favorable tendencies, that, when the weight of disabilities essential to enslavement is removed, will grow, yea, flourish immeasurably.

Reader, you who combat a proposition for emancipation on the ground that it is not feasible, that it is idealistic, that "human nature as it is" will have none of it, where can you find room for expansion outside of institutions actually in operation? The proposals for altering or displacing the routine of the present day are all idealistic, and "the people are not ready for them," for any of them, or their introduction would not be postponed a single hour.

Who shall presume to say what move the masses will make next?

What better can evolutionists or revolutionists (idealists) do than to hold up their ideals for inspection, persistently and conspicuously, so that the public may approve or condemn. Is the act of displaying ideals a "casting of pearls before swine?" He who has the pearl of Truth to cast, cannot do it too soon, nor need he fear consequences, as it is uninjurable, non-perishable. V. D.

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"Lourdes."

Admirers of Emile Zola agree that he has no peer in the art of realistic novel writing; and those who have read his "Lourdes" give it a high place among his other fascinating "stories." "Lourdes" with its grottoes and its cures presents a singular phase of human character,—a phase, however, as marked and decided as any other we possess. In the author's preface he says:

> The philosophical idea which pervades the whole book, the idea of human suffering, the exhibition of the desperate and despairing sufferers, who, abandoned by science and by man, address themselves to a higher power in the hope of relief; as where parents have a dearly loved daughter dying of cousumption, who having been given up, and for whom nothing remains but death. A sudden hope, however, breaks in upon them: "supposing that after all there should be a power greater than that of man, higher than that of science?" They will haste to try this last chance of safety. It is the instinctive hankering after the lie which creates human credulity.

This describes the theme of the novel, and in it he cites some cases of real cures, but it is plain that they are of certain nervous disorders, subject to the will of the patient—or else cases where erroneous diagnosis on the part of the doctors may be ascribed. Zola says, "Nature often cures without medical aid."

The strongest character in the book is that of Pierre, the heretic priest, who, having learned to reason, outgrew the faith of the Church. His longings and struggles to again find that comforting childish faith, is the history of many who have dissipated superstition by the light of intelligence.

The avaricious men of the priesthood, who use their power to gain wealth from the thousands of credulous worshippers, the indifference of the attendants who grow callous to human suffering, the patience and devotion of a few "sisters," all these with little plots and counter-plots, depicting courage, faithfulness, heroism and love, make it a story never to be forgotten.

MYRA PEPPER.

FREE SOCIETY

Formerly THE FIREBRAND.

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CHICAGO, SUNDAY, MAY 17, 1903.

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If these figures correspond with the number printed on the wrapper of your FREE SOCIETY, your subscription expires with this number.

ANARCHY—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal, absolute individual liberty.—Century Dictionary.

Notes.

It is with great regret that FREE SOCIETY is published with only four pages this week; but so many subscribers are failing to pay for their papers that the contingency must be met by cutting down "office" expenses. Hope is cheap, and we are using it in large quantities while we wait for the comrades to pay their subscriptions. We trust that we may soon issue the paper again with eight pages.

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All exchanges and correspondents should note our new address, and direct mail to **407 Park Ave.** instead of 331 Walnut.

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Outpost Echoes.

Christian Science no longer has legal status in Pennsylvania. Boss Quay has, tho.

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Most men use their consciences chiefly in finding either bad reasons for doing good things, or good reasons for doing bad things.

* * *

An eastern magnate, writing a syndicate article, declares that few successful men can tell how they gained success. If they would consult a number of their victims all would be as clear as day.

* * *

Anarchists are utopians to political Socialists; but what are political Socialists to Rob-public-crats and believers in "law and order" in general? "they are madmen, who in their folly would destroy peace, industry and individuality," says one frothy journal.

* * *

They are cultivating vacant lots in Philadelphia; charity bestowing land, fertilizers, seed, and what not, on those poor sufficiently unmanned to take its dole. How the poor will love their benefactors! And how the nice crops which they raise will make the poor forget their wrongs and postpone the reckoning.

* * *

The Iconoclast (idol-breaker) is still at work upon its idol, the marriage system, and bows down to it in every issue. In the May number of this reactionary, Elbert Hubbard is held up to contempt because he is the defendant in an action for divorce, and because he has "espoused the devilish dogma of free-love-ism." Iconoclast indeed!

* * *

The newest "reform" move in Chicago municipal circles is the suppression of policy shops. Thus the people, who always vaguely feel that something needs reforming, are made to believe that the administration is a moral one, as far as intentions go. The big policy shop on La Salle Street and Jackson Boulevard will not be disturbed; of course not. That would be an outrage upon those, the rich; who can do no wrong!

* * *

The anti-Jewish madness of Russian authority has broken out again, this time in Kishineff, near the borders of Austria-Hungary; the police and troops joining in the plundering and murder. Several hundred Jews have already been killed and injured. Where the ethics of Christ are taught upon the one hand, and the hatred of foreign peoples on the other, where Christianity is preached from the pulpits, and murder from the throne, what can be expected but such results?

* * *

A standard objection to Anarchism is that its advocates are atheists and free lovers; a reply in kind would be that the average man is a religious hypocrite and an encourager of prostitution. But let this pass; the truth is that liberty does not look for gods, nor for opportunities to make sex a commercial quantity. Why should men be anxious to find something to prostrate themselves before? And why should they believe so little in love that they neither respect nor trust it? The popular standards of things are woefully low.

* * *

Kropotkin's "Modern Science and Anarchism" is an answer to those who are always harping on the statement that Anarchism is not scientific. Kropotkin holds a high place in the scientific world, and his writings on other than sociological subjects are widely read. He has been a prominent contributor to *The Nineteenth Century* for years; doing for that review a quarterly summary of scientific advancement, a piece of work which formerly was intrusted to Huxley. His geographical researches are also of great importance. His works on Sociology are numerous, and it is to be hoped that this brief and illuminating piece of writing will be read by all those who profess to put their faith in science. Afterward their appetites may increase.

* * *

The Boston Courier in an editorial, after considering the evidence adduced by Dr. Walter Channing, a well-known alienist, concludes that the assassin of McKinley was insane at the time of the deed, his insanity having resulted from prolonged ill health. Whether this conclusion is true or not does not concern us here, it it the delic iously unconscious humor which is expressed in the closing lines of the editorial with which we have to deal. They read.

But what is the practical inference? (from the fact (?) that Czolgosz was insane.) Are not all Anarchists really insane?

What logic! The editorial states that Czolgosz was insane before he became an Anarchist and then asks if all Anarchists are not insane. By such reasoning it could be proved that if a man was insane before he became a Christian all Christians must therefore be insane. Is the editor of *The Boston Courier* insane, or ishe a wordy windbag?

AMERICUS.

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The Human Way.

The crowd packed deep along the sidewalk was wildly cheering a man passing by in a carriage.

"What are you cheering for?" asked the man from Mars.

"That's our president," said a cheerer.

"What's he done so great?" questioned the Marsian.

"Why!" exclaimed the enthusiastic demonstrator, "he's our President!"

"I see. He's the fellow you've chosen to rule you, and you cheer him for that. Isn't that a good deal like whittling out an idol and falling down and worshipping it?"

Then they put the Marsian into jail for an Anarchist.

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Among Our Exchanges.

New ideas have always been at first ridiculed, afterwards hated, then persecuted, later understood—finally realized. Regarding our ideas they will apparently take the same turn. Already the ruling clowns, the insolent profit-sharers and average Philistines have reached the persecution mania as far as the Anarchists are concerned. Poets and thinkers, and the intelligent inquirers, on the other hand, show from work to work that their intellects send forth, a more thoro Anarchistic knowledge, a negation of existing institutions, and a revolutionary zeal for idealism.

We can be satisfied with the course of things—tho the present-day snails have certainly reasons to lament.—*Freiheit.*

* * *

The supposition that Edward the lardy, of England, went to Rome on a pilgrimage in order to repent before the lord's throne of Christendom—to beseech forgiveness for the vile plunder perpetrated by the English upon the natives in India, which has devoted them to death from starvation, and for that most murderous spirit which delivered the Transvaal over to the tyrants of speculation, and makes of London the hell of poverty, has not been confirmed. On the contrary, king and pope are in deep accord with each other. Only mutual compliments were exchanged, and there is ground for the belief that the king went there to be blessed as the champion of rapine.

* * *

A stranger came into the land and was astounded by the innumerable legal methods with which the pockets of the credulous are emptied. He also read of the numberless "undigested bonds" in the country, and from this very correctly concluded that it was looked upon as something common, when the great trusts sell bonds for cash for which there is no reimbursement. Priv-

ileged forgery! He then told a pious American that the whole nation—he certainly meant the propertied part—appeared to him as a nation of gamblers and sharpers. This provoked the pious American not a little. "What," he cried, "you want to cast immorality into our face! Did you not read that a campaign against lotteries is to be inaugurated?" The stranger disappeared in deep remorse.—*Arbeiter Zeitung*.

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Business.

What could be more heartless, more unprincipled, more diabolical than business as it is conducted at the present day? The basis upon which business is conducted is the basis upon which war is conducted, namely, that might is right, and that the end justifies the means. In business, as in war, success covers a multitude of sins. It is enough that a man gets rich; nobody inquires how he gets rich. His social position is uncertain for a time, but the Church takes him up finally, makes him her foster child, and gives him a character. It is all down hill for the rich man after that. He can have a plurity of wives, he can own a yacht, he can be a prince and wear a crown, if he is willing to go to the expense of buying such a worthless piece of head-gear as that.

People who deny that we send men to prison for a term of years for putting in practice the very same arts that prevail in business transactions today, must either have very poor memories or but little knowledge of the world. The only real difference between the criminal in prison and the business man out of prison, is that the work of the criminal is not done according to law, while that of the business man is.

The business man makes money by taking his neighbors at a disadvantage, and the highwayman gets his money in the same way. The business man never makes a fair exchange. If he did, how could he ever make money? He always gives less than he receives, and the balance he puts into his pocket. The counterfeiter does not do any worse.

The business man, if he has been an apt pupil, acquires great power. He can put prices up or run them down as he pleases. A little lie on occasion helps him along in his career wonderfully. We see this exemplified in the manipulation of stocks in New York. They are up one day and they are down the other—tho the intrinsic value of stocks has not changed in the slightest. Men are ruined by panics, by corners in stocks, but who mourns? That is fate; it is one of the necessary consequences of business that men should be ruined. Who ever heard of a war in which nobody was killed? It would not be war, unless somebody were killed. So it would not be business if somebody did not fail.

Business is frightfully selfish, unutterably cruel. It makes not the slightest difference whether it is labor or capital—human nature is always the same, no matter where you find it, provided the conditions are the same.

How very much better it would be every way if each man earned his own money and received it after he had earned it, without the necessity of giving the biggest half to some one else! The world would be better, far better every way, if we had no employer or employee. We should then have no wealth, it is true, but we should also have no poverty.

J. WILSON.

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Socialism.

It is amusing to see how cock-sure our average Socialist is in predicting the downfall of capitalism and the uplifting of labor. I am reading the "Seligman-Wilshire debate" in *Wilshire's Magazine* for March, in which Mr. Wilshire says:

> We can, if we wish, naturalize our industries step by step and gradually take in everything and have a complete industrial democracy in one year . . . if we say that we want it done, and know that we want it, why, we can have it as soon as we please.

But what will it be? He calls it a political democracy—an industrial democracy, and says:

> We, the people of the United States, will say that this country belongs to us, and that we will determine our own officers as we choose and when we choose.

But the politicians also say this. Again:

> Today the Morgans, the Rockefellers, the owners of the country are its real rulers. The men who govern this country are not the puppets we see in the senate or congress or in the presidential chair. The rulers are the men at the head of the great trust and railroads.

Continuing he says:

> What we Socialists wish to do is to make Wall Street our Washington; to make Mr. Morgan, Mr. Vanderbilt and Mr. Rockefeller hold elective offices, and then we will control our officials at Washington Wall Street controls Washington, we propose to control Wall Street.

Yes, but why should not these servants (?) be "real rulers" as they are now out of office? Mr. Wilshire would make "the power behind the throne" the throne itself. And this, ye Gods! for the purpose of controling them. He cannot see that his industrial democracy would contain the same element that causes all the trouble with capitalism. The delegated sovereign power and his centralized democracy would develop an oligarchy, and we should have the Roman empire re-enacted, as his opponent claimed. Mr. Seligman said:

> Learn what collective ownership means under an autocratic rule. . About the only difference would be that the Roman empire would be replaced by our board of aldermen.

Mr. Wilshire has a wonderful idea of politics—Socialist politics—that can do almost anything. He says:

> There can be but one solution and that is the abolition of the competitive wage system, and we can only abolish it by having public ownership of the means of production. . . Socialism in its entirety is an absolute inevitability. We can have it, by voting for the Socialist party whenever we please.

All the people have to do is to elect a Socialist president, a Socialist congress, and presto!—paradise appears.

In connection with all political Socialists he assumes that it is only a question of time,—and a very short time,—when monopoly will control everything, that is, all means of production, and the wonderful increase of machinery will enable capital to produce much faster than consumption is creating an unemployed problem. He says:

> When this great unemployed problem comes upon us, and it will appear within the next five years, I think, the capitalist is simply bound to discover a solution for it or give up his capital. If he cannot employ the people of the United States, if he cannot provide a means of feeding them, then we are bound to change the existing social system.

The problem with Wilshire is simply to employ the people, or find some method of feeding them; thus capitalism would drift into a benevolent fedualism and a bureaucracy would be established. In either case slavery would result. This idea that a crisis is approaching; that a great unemployed problem is soon to confront society which will demand some governing power to control and regulate it, or, as Mr. Wilshire says, "change the existing social system," is the result of a superficial view of things. They see large fortunes multiplying—the concentration of wealth in the hands of a few, and these things makes a great stir. But when the Socialist gets off his high horse and directs his scrutiny to the sub-order of industry, he discovers another force gathering head. Individual initiative in the realm of self-help and self-reliance. He says:

> The root of all our trouble exists in our competitive wage system.

But I would say it was in our *dependence* upon the wage system. It is unnecessary when the laboring poor will learn to cooperate to supply their needs—instead of the markets—will learn the lesson of self-help and self-reliance, the doom of monopoly will be pronounced.

I imagine the "great financial crisis" Mr. Wilshire is looking for as the result of "producing far more than we can possibly consume with our competitive wage system" will never materialize, and his "one solution"—"the public ownership of the means of production" will never be applied. There is, I believe, an undercurrent even in the ranks of political Socialism carrying them back to the principle of self-activity instead of dependence upon systems. Prof. O. L. Triggs says in the same magazine:

> Industrial democracy can never be established on the basis of a political system. . . The strength of labor lies in its unions and federations, which are federations of men and not governments of laws. . . The next step after industrial feudalism is industrial democracy. This means that industries will be conducted by and for the people, and this means of course that production will be carried on not for the sake of production or for that power which wealth secures, but for the sake of the people. . . Voluntary individual cooperation is, I believe, the ultimate form of industrial democracy. . . Industrial freedom means the privilege of self-control in respect to one's work.

All of which is directly opposed to the philosophy of Mr. Wilshire. His idea, and it is generally entertained by Socialists, is, that industrial freedom must be obtained by a political system. In other words, freedom is to be reached by a system of slavery. There never was a greater mistake. Freedom and government are diametrically opposed. If liberty has advanced it has been in spite of government. Liberty as a factor in evolution has made itself felt in political and religious circles. But it enters to destroy them; and its method is division, disunion, and decentralization. Mr. Wilshire would reverse this by centralizing and strengthening this principle of authority called government. I am glad to believe that many if not most of the leaders of Socialist thought sanction politics only as a sort of an advance agent, that their real

work will be to do away with politics. Of course they are bound to be terribly disappointed, and I hope they may see the fallacy of the idea before it is too late to undo their mistaken work. Cooperation for which they long is only possible under freedom. Voluntary cooperation is unthinkable under goverment. Prof. Triggs says, "Industrial freedom, like religious and political freedom, depends for its effectiveness upon character and capacity in the individual." Let our leaders of thought for the advancement of man turn from politics that destroys character and capacity, and teach the principle of self-activity, self-help, and self-reliance, "that production may be carried on not for the sake of that power which wealth secures, but for the sake of the people.

A. LEROY LOUBAL.

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Letter From France.

The apologetic attitude of the Socialist party congress, at Bordeaux, toward the Socialist ex-minister, who voted for the persecution of the anti-military pamphlet "Manual du Soldat," has caused great irritation among the French workers, who had asked for his exclusion from the party for his hostility against the toilers. The persecution against the anti-military movement continues, and over seventy men have been indicted. One of these men, George Yvetot, asked Millerand, who is a lawyer, to defend his case, but the renegade declined.

Comrade Girault is effectively propagating the general strike. At Chateauroux the chief of police interdicted his lectures, which caused much indignation and remonstration among the revolutionary workers.

The dock laborers at Marseilles declined the offer of the employers, and decided to continue the strike.

Our Russian Comrade, Goetz, who was arrested in Naples by order of the Russian police, has been released, and is now in Switzerland with his wife.

Victor Jaclard, ex-member of the International Workingmen's Association, and an active member of the Paris Commune, is dead. His funeral was a grand revolutionary manifestation. PAUL CARRILLON.

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Pentecost on "Race Suicide."

"President Roosevelt's Nonsense About Race Suicide" was the announced title of an address by Hugh O. Pentecost in Lyric Hall, in Sixth avenue, Easter Sunday. Speaking of the President's recent utterances on "race suicide" Mr. Pentecost said: "The rabbit seems to be his ideal citizen."

In part Mr. Pentecost said:

"Theodore Roosevelt's ideal person is one who is ready to work, fight, suffer and have children. He regards others as shirkers and criminals. This is the ideal man from the point of view of the ruling class. Such a man makes a "good citizen." It alarms the ruling class when there appears an unwillingness on the part of the rest to do these things. But may not Mrs. Van Voorst and Theodore Roosevelt be mistaken in their judgment of these enemies of the race?

"To work is, indeed, a blessing, but only when you can do what you can enjoy. To have to work as the Van Voorsts describe in their book is the crime of the universe. To fight for liberty and the advancement of the race is glorious; but to fight for conquest—to be drafted and made to fight—is a crime of magnitude. To suffer bravely, if suffering cannot be avoided, is fine, but to be made to suffer or to regard it as a privilege to suffer is a degredation.

"To be married and have children, if you are intelligent and are sure you are bringing your children into a desirable world, is well, but marriage and child bearing as it now goes on among the poor and ignorant, is a crime against the race. Most married people among the ignorant are unfit to be married, and they have children as animals have their young—without thought or purpose. Think of borning a child to live in a tenement or to work in cotton mills! If this were all there were to hope for, the race had better suicide.

"Mark this—just as people become more intelligent they have fewer children, and I ventnre to say that after many people have had children grown, if they had the experience over again they would have none. A man once said: 'I wouldn't take a million apiece for the children I have; but I wouldn't give fifteen cents for another.' See how the finger of scorn is pointed at France. She is the most advanced nation today. The young working men and women who are postponing or avoiding marriage are growing wise. They are showing that wisdom and judgment are becoming stronger than animal heat.

"The old slave-owners used to encourage the birth of children among slaves, for every child born increased their wealth. It is the same now, and as long as conditions remain as they are it is foolish for working people to marry and still more foolish for them to have children if they do marry, for every child born to them is a new little slave of the mine or mill."

Mr. Pentecost cited, as evidence of his theory that the wisest men do not rear big families, these characters in history: Washington, Jefferson, Hamilton, Webster, Paine, Emerson, Whitman, Phillips, Carlyle, Brooks, Plato, Aristotle, Shakespeare, Clay, Goethe, Spencer, Napoleon, Alexander, Cæsar, Confucius, Zoroaster, Buddha, Moses, Mohammed, Jesus Christ, Peter, Paul, and John.—*The Truth Seeker.*

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Literature.

SINE QUA NON, OR THE CORE OF RELIGION. By Geo. Pyburn. M. D., Sacramento, Calif. Price, 10 cents.

The nature, and origin of religion have been matters which have set the men of science and the men of faith by the ears since men could think and feel, and even now, when so much is known inductively on the one hand and so little insisted upon on the other, these things are productive of hot discussion. It is pretty generally admitted, however, that religion had a natural origin, a large part of present-day controversy resulting from the difference of opinion as to what religion is. Dr. George Pyburn devotes his brochure to the determination of the essential nature of religion, and he declares that religion, stripped of all that is with it rather than of it, is "a supernatural theory of the world."

After arriving at this conclusion, Dr. Pyburn proceeds to theorise in an interesting manner respecting the evolution of religion, and comes pretty close to the same conclusions as are presented by Herbert Spencer in that author's "Principles of Sociology," (Religion, a Retrospect and Prospect), that is, he concludes that morals will supercede what is known as religion, and that finally the social spirit will develop to its maximum thru the triumph of ideals engendered in enlightened human experience. Dr. Pyburn brings to the discussion of the matters involved evidences of wide reading and a considerable degree of penetration.

W. F. B.

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A COLONY OF CRANKS. By F. Loevius, New York. Price 15 cents.

The comic side of our ridiculous civilization is little cultivated by the ultra radical writers of today, and one is glad to come across an occasional appeal to laughter among the multitude of serious, critical, and condemnatory books which issue from the press. Fred Loevius, (Thaumazo) has written an amusing little comedy drama in this expose of pseudo science and that which passes for profundity; the characters being life-like pictures of those pompous individuals and their dupes whom we meet often in "institutions" of learning, or exploiting the "new thought" perhaps, for the benefit of the groundlings.

For a peg to hang his merriment upon, Loevius has chosen phrenology, and Dr. Pinston, the "professor" of the piece, is made alternately to yield amusement by indulging in scientific jargon in the presence of the ignorant, and then being made ridiculous by Mr. Snyder, a wise wight who is also a wag, who leads the professor into all manner of foolishness by telling him that the government has promised a reward to the man who can reveal a certain secret by phrenology. The piece has quite an unusual sparkle, and shows a knowledge of the resources of English speech which many writers of the drama might with safety emulate. There are seven characters in the play, and with its swift movement, suitable diction, and mastery of the resources of ridicule, it makes an altogether lively little piece. W. F. B.

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For Chicago.

Sunday, May 17, 3 p. m., Rudolph Grossman will speak at the Society of Anthropology, 917 Masonic Temple, on "Man, and His Valuation of Life."

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For San Francisco.

The Anarchist propaganda in this city and vicinity has for the last few years practically been at a standstill—excluding, of course, one or two individuals and particular occasions. Now some of us are of the opinion that a meeting of all comrades and sympathizers and a discussion as to the carrying on of a more lively *local propaganda* will not be in vain. It will certainly lead to a closer union of those individuals desirous of carrying on the propaganda, who in their isolation are handicapped.

The first meeting will be held May 24, 4 p. m., at St. Ann's Bldg., 6 Eddy St., and all comrades and friends are cordially invited to be present. S. MINTZ.